

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

And that the Masjids belong to Allāh, so do not invoke anyone with Allāh! (72:18)

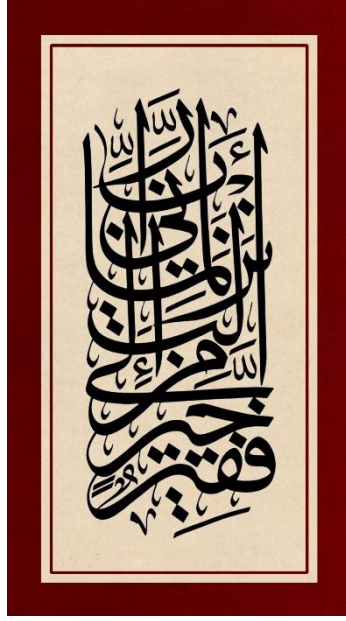
الأربعون في فضائل المساجد وعمارتها وآدابها

40 AHĀDĪTH

OUTLINING VARIOUS
VIRTUES OF THE MASĀJID,
THEIR OCCUPANCY, AND
THEIR ETIQUETTE



‘ABDULLAH B. ‘ABDUL-ŞAMAD PATEL



الَّذِينَ فِي فُضَائِلِ الْمَسَاجِدِ وَعِمَارَتِهَا وَأَدَابِهَا

40 AḤĀDĪTH

OUTLINING VARIOUS VIRTUES OF
THE MASĀJID, THEIR OCCUPANCY,
AND THEIR ETIQUETTE

Aḥādīth Compiled By

ABDULLAH B. ABDUL-SAMAD PATEL

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Al-Arba‘ūn Fī Faḍā’il Al-Masājīd, Wa ‘Imāratihā Wa Ādābihā
40 Aḥādīth: Outlining Various Virtues of The Masājīd, Their Occupancy,
And Their Etiquette

Abdullah Ibn Abdul-Samad Patel

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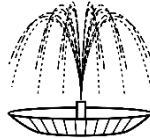
*For the Iṣāl al-Thawāb for our beloved teachers,
particularly those who have passed on to Allāh’s Mercy:*

*Ḥaḍrat Shaykh Yūsuf Motāla ﷺ,
Shaykh Umarjī ﷺ and Shaykh Muḥammad Deedat ﷺ
amongst those who have passed on.*



Please inform us if you notice any errors, both with the error(s)
and the suggested correction(s) on: abdullahpatel@hotmail.com,
Jazākum-Allāh Khairan.

Please keep us in your daily du‘ā.



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In the name of Allah, Most Gracious, Most Merciful.

All praise be to Allah, Lord of the Worlds.

Salutations, peace, and blessings be upon His Rasūl

Our Master Muḥammad, Mercy to the Worlds.



FOREWORD

By Muftī Shabbir Ahmad (UK)

In The Name of Allah, The Most Merciful, The Ever Kind. All praise belongs to Allah, Lord of the universe and Master of our fortunes, and may peace and blessings descend on our Beloved Nabī Muḥammad ﷺ, his companions and upon all who follow in their footsteps.

Over the past three months, we have experienced some of the most difficult and challenging moments of our lives. Thousands of people have passed away due to Covid-19 and millions have been forced to remain within the confines of their homes. Access was restricted to Masājid and many were closed.

Al-Ḥamdu-lillāh, the lockdown has started to ease in the UK and Masājid have started to open gradually for individual worship. Over the next few weeks, congregational Ṣalāh will begin and other activities of the Masjid will also resume.

It is in this context that our dear student, Mawlānā Abdullah ibn Mawlānā Abdul-Samad Patel of Gloucester has collated forty ḥadīths on the virtues of Masājid, their occupancy and etiquette, with the intention that it re-connects us with the Masājid, and instils within us the desire to appreciate and fulfil the rights of the Masājid. The translation of the aḥādīth and brief commentary is also provided.

The role of the Masjid, and its importance and virtues cannot be stressed enough. In Prophetic era, the Masjid was not only used for Ṣalāh and the remembrance of Allah. It was the Madrasah, the Dār ul-‘Ulūm, the political and military headquarters, the hospital, the prison, the arbitration

centre, the court, the sanctuary for all sections of the community: the rich, the poor, the young, the elderly, the men and women. It was at the heart of all activities and this is why it was the first project our beloved Nabī ﷺ initiated upon arrival to the blessed city of Madīnah.

We pray to Allah Almighty to accept this collection and make it a means of attaching us to the Masājīd. May Allah Almighty remove this pandemic from us quickly so we can access the Masājīd in the usual manner and forgive us for our shortcomings. All Muslims are requested to commit to performing the five Ṣalāh in the Masjids once they re-open and fulfil their rights.

(Mufti) Shabbir Ahmad

1 Dhū al-Qa‘dah 1441 / 23 June 2020

FOREWORD

By Shaykh Muhammad Saleem Dhorat
(Islamic Dawah Academy, Leicester, UK)

Bismillāhir-Raḥmānir-Raḥīm

The masājīd are the Houses of Allāh ta‘ālā and the most beloved of places to Him. They enjoy a distinct status from all the places on the surface of the earth. Sayyidunā ‘Abdullāh Ibn ‘Abbās ؓ has stated:

‘The masājīd are the Houses of Allāh on the earth. They shine for the inhabitants of the heavens just as the stars in the sky shine for the inhabitants of the earth.’

(Al-Mu‘jam ul-Kabīr)

The masājīd also hold great importance in the life of a believer. They are built and designated specifically for the remembrance of Allāh ta‘ālā which is the core of every believer’s life. It is for this reason, Rasūl-Allāh ﷺ motivated us to attach ourselves to the masājīd for the five daily ṣalāh, recitation of the glorious Qur’ān, dhikr (remembrance of Allāh ta‘ālā), learning and teaching Dīn, etc. In fact, we have been encouraged that our hearts always remain attached to the houses of Allāh ta‘ālā even when circumstances do not allow us to attend.

One of the many benefits of frequenting the masājīd is protection during calamities. It has been reported that our beloved Nabī ﷺ said,

‘When a calamity descends from the sky, it is diverted from those who frequent the masājīd.’

(Shu‘ab ul-Īmān)

Frequenting the masājid and spending time in them is also a means of protection from shayṭān who leads us towards the disobedience of Allāh ta‘ālā which is the main cause of calamities. Sayyidunā ‘Abdur-Raḥmān Ibn Ma‘qil ؓ says,

‘We would say that the masjid is a strong fort for protection from shayṭān.’ (Muṣannaf Ibn Abi Shaybah)

Therefore, it should be the desire of every believer to always remain connected to the masājid, especially during calamities.

Mawlānā ‘Abdullāh Ibn Mawlānā ‘Abduṣ Ṣamad, a talented and enthusiastic young ‘ālim who is a graduate of Dārul-‘Ulūm Bury, has prepared this compilation of forty aḥādīth containing virtues regarding the masājid. This is a timely compilation for the reopening of the masājid after the lockdown. *In-shā’-Allāh*, it is hoped from Allāh ta‘ālā that the blessed aḥādīth aptly selected in this compilation along with their short explanations will inculcate love for the Houses of Allāh ta‘ālā in the hearts of the readers, thereby creating an attachment to them and a zeal to frequent them.

Whilst writing these words, I remembered the time when I was granted the tawfiq by the Almighty to compile forty aḥādīth during my early student days at Dārul-‘Ulūm Bury. After its completion, I presented it to my two senior Shuyūkh, Ḥaḍrat Mawlānā Yūsuf Motāla ṣāḥib *raḥimahullāhu ta‘ālā* and Ḥaḍrat Mawlānā Hāshim ṣāḥib *dāmat barakātuhum*, both of whom are the Khulafā’ of Ḥaḍrat Shaykhul-Ḥadīth Mawlānā Muḥammad Zakariyyā ṣāḥib *nawwarallāhu marqadahū*. They expressed their immense happiness as it was the first ever written piece prepared by a student or graduate of Dārul-‘Ulūm Bury. What I desire to

specifically mention here is the encouraging words of Ḥaḍrat Mawlānā Hāshim ṣāhib dāmat barakātuhum. He said,

‘I am delighted. May this beginning be full of blessings. The very first work that Allāh ta‘ālā has taken from you is related to the ḥadīth of our Beloved ﷺ. I take good omen that Allāh ta‘ālā will utilise you much for the service of His Dīn and also the aḥādīth of Rasūl-Allāh ﷺ.’

I also take good omen that Allāh ta‘ālā will utilise my dear Mawlānā ‘Abdullāh for much service of His Dīn and also the aḥādīth of Rasūlullāh ﷺ. May Allāh ta‘ālā also grant barakāt and acceptance to his colleagues.

May Allāh ta‘ālā grant this compilation acceptance in His Court and benefit the readers far and wide. Āmīn

(Shaykh) Muhammad Saleem Dhorat ‘aḥallāhu ‘anhu

Islamic Da'wah Academy
Leicester, UK

Dhū al-Qa‘dah 1441 AH / July 2020

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

INTRODUCTION

In The Name of Allāh, Most Merciful, Especially Merciful. May His choicest peace and blessings be upon our Nabī Muḥammad ﷺ and those who followed him in goodness.

In uncertain times like these, the hearts of the Muslims are yearning for a divine connection which has been tested during this novel pandemic; the Houses of Allāh have been closed and the congregational Ramaḍān activities were put on hold. The ummah has been deprived of the houses of Allāh which tested the already brittle relationship between man and Lord.

With many of the Masjīd attendees, even those who are considered ‘regular’, becoming accustomed to home-worship, we felt it appropriate to attempt to follow the footsteps of great ‘Ulamā’ of the past, like Imām Nawawī رحمه الله, and present this short booklet outlining some of the virtues of the Houses of Allāh, to reinvigorate the passion that exists within our hearts.

Allāh speaks about the Masājīd in various verses of the Qur’ān. He says in Sūrah Al-Nūr:

﴿فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ
رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا
تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ﴾ [النور: 37]

“In the Houses that Allāh has permitted to be raised, and where His Name is recounted and His Purity is pronounced, in the morning and in the evening: (by) men who are not distracted, either by commerce or profit, from remembering Allah, establishing ṣalāh, and paying the zakāt, fearing a day when hearts and eyes will turn over” [Al-Nur:37]

He again says in Sūrah Al-Taubah praising those who occupy the Houses of Allāh and promising them Divine Guidance,

﴿إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ﴾ [التوبة: 18]

“Only he occupies Allāh’s Houses of Worship (using them for noble purposes) who believes in Allāh and the Last Day, and establishes ṣalāh, and pays zakat, and stands in awe of none but Allāh. It is hoped that such (illustrious) persons will be among the ones guided.”

[Al-Taubah:18]

He further explains in Sūrah Al-Baqarah the evil of those who prohibit others from using His house with intention of causing them to be abandoned,

﴿وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ﴾ [البقرة: 114]

“Who could be more wicked than those who prohibit the mention of Allāh’s name in His places of worship and strive to have them deserted? Such people should not enter them without fear: there is disgrace for

them in this world and painful punishment in the Hereafter.”
[Al-Baqarah:114]

Note: This verse refers to multiple incidents in the life of our Nabī Muḥammad ﷺ. However, as the commentators have added, it can also refer to any occasion in which the community is, without valid reason, prevented from using the Masājid to remember and celebrate Allāh’s name.

Keeping the above verses of the Qur’ān and the current situation in mind, we felt the need to present this ḥadīth compilation to become deserving of the virtues outlined by our Nabī ﷺ, promising that a person who compiles forty aḥādīth will be resurrected with the ‘Ulamā’.¹

¹ The ḥadīth regarding the virtues of compiling and memorising 40 aḥādīth is as follows, narrated on the authority of thirteen companions, including, Sd. ‘Alī Ibn Abī Tālib, ‘Abd-Allāh Ibn Mas‘ūd, Mu‘adh Ibn Jabal, Abu’l-Dardā’, ‘Abd-Allāh Ibn ‘Umar, ‘Abd-Allāh Ibn ‘Abbās, Anas Ibn Mālik, Abū Hurayrah and Abū Sa‘īd Al-Khudrī ﷺ,

“Whosoever memorises and preserves for my people, forty ḥadīth relating to their religion, Allah will resurrect him on the Day of Judgment in the company of jurists and religious scholars” [Al-Nawawī]

In the version of Abu Al-Dardā’ ﷺ, it reads:

“On the Day of Judgment I shall be an intercessor and a witness for him.”

In the version of ‘Abd-Allāh Ibn Mas‘ūd ﷺ, it reads:

“It will be said to him: Enter by whichever of the doors of Paradise you wish!”

In the version of ‘Abd-Allāh Ibn ‘Umar ﷺ, it reads:

“He will be written down in the company of the religious scholars and will be resurrected in the company of the martyrs.”

Scholars of ḥadīth are agreed that it is a weak ḥadīth, despite its many lines of transmission. However, due to the sheer number of chains and the practice of the ‘Ulamā’, it is strengthened to become worthy of practice.

We have followed the practice of Imām Nawawī رحمہ اللہ and compiled forty-two Aḥādīth, all with chains of narrations strong enough to be acted upon.

We pray it helps the masses understand the importance of the Masjid and its virtues. Each ḥadīth will be presented in the following way:

- Arabic wording of the ḥadīth
- English translation with brief references – the wording may differ slightly from book to book
- Brief English commentary

I would like to thank Allāh for this unique opportunity to serve the sunnah of his Ḥabīb ﷺ, and then thank my teacher, Mufti Shabbir Ahmad *dāmat barakātuhum*, who supported my endeavours, his son Mawlānā Yusuf Shabbir who offered his valuable advice, and of course my Shaykh and guide, Shaykh Muhammad Saleem Dhorat *dāmat barakātuhum*, who offered his precious time to scrutinize the work and offer treasured guidance.

Finally, I would like to thank my classmates of ‘class of 1435 AH’, Dārul-‘Ulūm Bury, and the current final year student of ḥadīth at Dārul-‘Ulūm Bury, Mohammed Ahmed of ‘White Fountain Publishing’, who assisted with the writing and reviewing of the work, without whom this task would have seemed insurmountable in such a short space of time.

As with every dīnī effort, support from family members is crucial, all of whom deserve recognition for supporting this work and helping me bring it to fruition in such short time.

May Allāh open His Divine Doors of Mercy for us, forgive us for our negligence, and remove this calamity from amongst us, granting us all ‘āfiyah. Āmīn.

عَبْدُ اللَّهِ بْنُ عَبْدِ السَّامِدِ
ABDULLAH B. ABDUL-SAMAD PATEL
عَفَى عَنْهُ

Abdullah Ibn Abdul-Samad Patel, Gloucester

Bukhārī Class of 1435, Dār al-‘Ulūm, Bury

Shawwāl 1441 / June 2020

GENERAL VIRTUES OF THE MASĀJID

1

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

«أَحَبُّ الْبِلَادِ إِلَى اللَّهِ مَسَاجِدُهَا، وَأَبْغَضُ الْبِلَادِ إِلَى اللَّهِ أَسْوَاقُهَا».

أَخْرَجَهُ مُسْلِمٌ وَابْنُ حَبَانَ

Sayyidunā Abū Hurayrah رضي الله عنه reports from Nabī ﷺ that he said,

“The most beloved of places to Allāh are the Masājid, and the most hated of places to Allāh are the markets.”

[Ṣaḥīḥ Muslim; Ibn Ḥibbān]

EXPLANATION

The Masājid are the most beloved of places to Allāh, because He is remembered abundantly in them, whilst the marketplaces are generally places where we become forgetful and negligent of Allāh. Naturally, if the Masjid is the most beloved of places in the eyes of Allāh, the people who frequent the Masjid are also the most beloved in His eyes.



﴿2﴾

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ صلى الله عليه وسلم، قَالَ:

« سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ : الْإِمَامُ الْعَادِلُ، وَشَابٌّ
نَشَأَ فِي عِبَادَةِ رَبِّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَّا فِي
اللَّهِ، اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ
فَقَالَ : إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ أَخْفَى حَتَّى لَا تَعْلَمَ شِئْنُهُ
مَا تُنْفِقُ يَمِينَهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ » .

متفق عليه

Sayyidunā Abū Hurayrah رضي الله عنه reports from Nabī صلى الله عليه وسلم that he said,

“There are seven whom Allāh will shade in His Shade on the Day when there is no shade except His Shade: a just ruler; a youth who grew up in the worship of Allāh, the Mighty and Majestic; **a man whose heart is attached to the Masājīd**; two men who love each other for Allāh’s sake, meeting for that and parting upon that; a man who is called by a woman of beauty and position [for illegal intercourse], but he says: ‘I fear Allāh’, a man who gives in charity and hides it, such that his left hand does not know what his right hand gives in charity; and a man who remembered Allāh in private and so his eyes shed tears.”

[Ṣaḥīḥ al-Bukhārī; Ṣaḥīḥ Muslim – Agreed Upon]

EXPLANATION

‘A man whose heart is attached to the Masājīd,’ means the person whose heart yearns for the Masjid, like a fish yearns for water. It is the sign of a believer that he longs for the Masjid when he is absent from it, whilst the sign of a hypocrite is that he feels uneasy in the Masjid, like a bird in a cage. If during this period of ‘Masjid closure’, we have felt an emptiness and an uneasiness in our hearts due to our absence from the house of Allāh, we should thank Him for giving us some sort of attachment to the Masājīd.

✱



عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

« مَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ، يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ
بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمْ الرَّحْمَةُ، وَحَفَّتْهُمْ
الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ ».

رواه مسلم

Sayyidunā Abū Hurayrah رضي الله عنه reports from Nabī ﷺ that he said,

“Those who assemble in a house among the houses of Allāh (Masājīd) and recite the Book of Allāh, and learn and teach the Book of Allāh, there descends upon them tranquillity and mercy

which enshrouds them, the angels surround them and Allāh mentions them in the presence of those near Him”

[Ṣaḥīḥ Muslim]

EXPLANATION

This ḥadīth clearly indicates that the Masjid’s purpose is not solely for congregational ṣalāh, but also for other individual and collective acts of worship. ‘Sakīnah’ refers to a special contentment, peace and tranquillity which is Allāh-given, and cannot be achieved by anything of this dunya.

✱



عن أبي الدرداء رضي الله عنه، قال: قال رسول الله ﷺ:

« الْمَسْجِدُ بَيْتُ كُلِّ تَقِيٍّ، وَتَكْفَلَ اللَّهُ لِمَنْ كَانَ الْمَسْجِدُ بَيْتَهُ بِالرَّوْحِ
وَالرَّحْمَةِ، وَالْجَوَازِ عَلَى الصِّرَاطِ، إِلَى رِضْوَانِ اللَّهِ إِلَى الْجَنَّةِ ».

أخرجه أبو نعيم في «حلية الأولياء»،

وقال المنذري في كتابه «الترغيب والترهيب»: رواه الطبراني في «الكبير» و«الأوسط»، والبخاري،

وقال: إسناده حسن .

Sayyidunā Abū'l-Dardā رضي الله عنه reports from Rasūl-Allāh ﷺ that he said,

“The Masjid is the house of every pious person, and Allāh has granted comfort and mercy for everyone for whom the Masjid is his house, and that they will easily cross the bridge to the pleasure of Allāh, to Paradise.”

[Ḥilyat al-Awliyā; Ṭabarānī; Musnad Al-Bazzār]

EXPLANATION

The word ‘bayt’ (house) is used deliberately because a person spends the majority of time at home, as if the ḥadīth refers to those people who make the Masjid their home, a place where they spend a large portion of their time. For such a person, Allāh promises to grant them comfort and mercy, both in this world and the hereafter, and will enable them to cross the bridge to the pleasure of Allāh, in Jannah, Inshā-Allāh. What an honour!

This ḥadīth indicates, like many others, that those who are attached to the Masjid, are those who are more Allāh-conscious, because remaining in the Masjid helps a person avoid sins, especially as the person is in the company of the angels and other pious like-minded individuals.

✽

5

عن أبي هريرة رضي الله عنه، أن رسول الله ﷺ قال:

« الْمَلَائِكَةُ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مُصَلَّاهُ، مَا لَمْ يُحْدِثْ:
اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ ».

متفق عليه

Sayyidunā Abū Hurayrah رضي الله عنه reports from Rasūl-Allāh ﷺ that he said,

“The angels pray for the one who sits in his place of ṣalāh as long as he does not break his wuḍū, by saying, O’ Allāh, forgive him, O’ Allāh, have mercy on him.

[Agreed Upon]

EXPLANATION

How blessed is the person who sits in the Masjid in the company of the angels?! Though he may not be engaged in du‘ā or remembrance, the angels pray on his behalf, and what can be said of the prayers of the perfect creation of Allāh whose sole purpose is to obey and worship Him?! Surely, we have hope, that any du‘ā they make on our behalf is accepted.

✱

6

عَنْ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

« مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ وُضُوئَهُ، إِلَّا كَانَ زَائِرَ اللَّهِ عَزَّوَجَلَّ،
وَحَقٌّ عَلَى الْمَزُورِ أَنْ يُكْرِمَ زَائِرَهُ ».

رواه الطبراني

Sayyidunā Salmān al-Fārsī رَضِيَ اللَّهُ عَنْهُ reports that Rasūl-Allāh ﷺ said,

“No Muslim performs wuḍū and does so properly, except that he is Allāh’s visitor, and it is a duty upon every host to honour their visitors.”

[Ṭabarānī - Ṣaḥīḥ]

EXPLANATION

This ḥadīth teaches us that when we perform wuḍū from home, the person is honoured to be a visitor of the divine. A narration mentioned by Imām Ṭabarānī mentions an additional condition of attending the Maṣjid for us to earn this special honour. This honour can be understood by the ḥadīth above which explains that such a person will have a place under the shade of Allāh’s throne in the hereafter, *In-Shā-Allāh*.

The ḥadīth also helps us understand that the Maṣājid belong only to Allāh, and we are simply His deputies on this earth. Hence, we must take care of the Maṣājid and fulfil its

rights; for the host invites only those guests who respect and honour their homes.

✽



عن أبي هريرة رضي الله عنه، أن النبي ﷺ قال:

« ما توطَّنَ رَجُلٌ مُسْلِمٌ الْمَسَاجِدَ لِلصَّلَاةِ وَالذِّكْرِ، إِلَّا تَبَشَّبَشَ اللَّهُ لَهُ،
كَمَا يَتَبَشَّبَشُ أَهْلُ الْغَائِبِ بِغَائِبِهِمْ إِذَا قَدِمَ عَلَيْهِمْ ».

رواه الإمام أحمد وابن ماجه

Sayyidunā Abū Hurayrah رضي الله عنه reports that Nabī ﷺ said,

“No Muslim attends the Masjid regularly for ṣalāh and remembrance (of Allāh), except that Allāh expresses joy, just like the family of an absent person express joy when the absentee returns to them.

[Musnad Aḥmad; Sunan Ibn Mājah]

EXPLANATION

Every time a person attends the Masjid, Allāh treats them with love and attention, like an absentee finally returning home. Imagine the joy and anticipation with which his family await him, the hospitality they have in store, the embrace they have been waiting to give him! All these emotions are intense, but still limited due to our human restrictions. The love, attention, joy and anticipation shown

by Allāh is unfathomable and His hospitality for His slaves is unimaginable.

✽

8

عَنْ أَبِي سَعِيدٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

« إِذَا رَأَيْتُمُ الرَّجُلَ يَتَعَاهَدُ الْمَسْجِدَ، فَاشْهَدُوا لَهُ بِالْإِيمَانِ،
فَإِنَّ اللَّهَ تَعَالَى يَقُولُ: ﴿إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ﴾ ».

رواه الترمذي وأحمد

Sayyidunā Abū Sa‘īd رضي الله عنه reports that Rasūl-Allāh ﷺ said,

“If you see a man committed to the Masjid, bear witness to his faith. Verily, Allāh Almighty said: ‘The Masājid are only occupied by those who have faith in Allāh and the Last Day, establish ṣalāh and give charity’.”

[Jāmi‘ al-Tirmidhī; Musnad Aḥmad]

EXPLANATION

Being committed to the Masjid means to attend it frequently, to remain attached to it and to serve the Masjid by cleaning it, etcetera, as is suggested by a narration collected by Imām Tirmidhī رحمه الله. Such a person is surely a believer, for the hypocrite can pretend for a short while, but

cannot remain committed to this state of pretension. It is the consistency and sincerity which distinguishes the believer from the hypocrite.

✱

THE VIRTUES OF THE DIVINELY SANCTIFIED MASĀJID



عَنْ أَبِي ذَرٍّ رضي الله عنه، قَالَ:

قُلْتُ: يَا رَسُولَ اللَّهِ: أَيُّ مَسْجِدٍ وُضِعَ فِي الْأَرْضِ أَوَّلُ؟ قَالَ:
« الْمَسْجِدُ الْحَرَامُ ». قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: « الْمَسْجِدُ الْأَقْصَى ».
قُلْتُ: كَمْ بَيْنَهُمَا؟ قَالَ: « أَرْبَعُونَ », ثُمَّ قَالَ: « حِينَمَا أَدْرَكَتَكَ
الصَّلَاةُ فَصَلِّ، وَالْأَرْضُ لَكَ مَسْجِدٌ ».

متفق عليه

Sayyidunā Abū Dharr رضي الله عنه says, “I asked, “O’ Rasūl-Allāh ﷺ, What was the first Masjid on the earth?” He answered, “*The Masjid al-Ḥarām [in Makkah]*.” Abū Dharr then asked, “Which is the next oldest Masjid?” Nabī ﷺ said, “*The al-Aqsa Masjid.*” Abū Dharr asked, “How much time was there between building the two Masājid?” Nabī ﷺ replied, “*Forty years.*” Then he said,

“Wherever you may be at the time of ṣalāh, you must pray, for the earth is all a place for ṣalāh for you.”

[Agreed Upon]

EXPLANATION

The Ummah owes a great debt to the companions, who asked pressing questions of Rasūl-Allāh ﷺ, who would answer their questions with responses which we benefit from today, providing us clarity in our faith. The first Masjid for ṣalāh was built in Makkah, then in Jerusalem after forty years, the Masjid al-Aqṣā (farthest Masjid) - named Aqṣā due to its distance from Makkah. The pure earth is all a place of ṣalāh, a blessing specific for this Ummah, ensuring that lack of a built Masjid is no longer an excuse for missing ṣalāh.

✽

10

عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
« صَلَاةٌ فِي مَسْجِدِي هَذَا أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ
إِلَّا الْمَسْجِدَ الْحَرَامَ، وَصَلَاةٌ فِي الْمَسْجِدِ الْحَرَامِ أَفْضَلُ مِنْ مِائَةِ صَلَاةٍ
فِي هَذَا ».

أَخْرَجَهُ أَحْمَدُ

Sayyidunā ‘Abd-Allāh Ibn Zubayr رَضِيَ اللَّهُ عَنْهُ reports that Rasūl-Allāh ﷺ, said,

“Ṣalāh in this Masjid of mine is better than a thousand ṣalāh in any other Masjid, except the Masjid al-Ḥarām (of Makkah). Ṣalāh

in the Masjid al-Haram is one hundred times better than ṣalāh in this Masjid of mine (Masjid al-Nabawi)."

[Musnad Aḥmad - Ṣaḥīḥ]

*



عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ:

« صَلَاةٌ فِي مَسْجِدِي هَذَا خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ،

إِلَّا الْمَسْجِدَ الْحَرَامَ ».

متفق عليه

Sayyidunā Abū Hurayrah رضي الله عنه reports that Nabī ﷺ said,

“Ṣalāh in this Masjid of mine (Masjid al-Nabawī) is better than a thousand ṣalāh in any other Masjid, except the Masjid al-Ḥarām (of Makkah).”

[Agreed Upon]

EXPLANATION

Of the great virtues which Allāh has blessed the sacred Masājid with, in particular, is the increased reward of Ṣalāh. Each of the three sacred Masājid has its own manifold rewards, distinguishing them from the common Masjid. Ṣalāh in the Masjid al-Ḥarām of Makkah is 100,000 times

more rewarding than ṣalāh in any Masjid other than the divinely sanctified ones.

A believer should try his utmost to gain this immense reward throughout his life by attending the holy cities and spending maximum time in the confines of the Masājid. Like with the blessed times stipulated by Allāh, bad deeds committed within are worse than in other places, just as good deeds offer an increased reward.

✱

12

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ قَالَ:

« لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ ؛ مَسْجِدِ الْحَرَامِ،

وَمَسْجِدِي هَذَا، وَالْمَسْجِدِ الْأَقْصَى ».

متفق عليه

Sayyidunā Abū Hurayrah رضي الله عنه reports that Nabī ﷺ said,

“Do not undertake a journey to visit any Masjid but three: Masjid Al-Haram, this Masjid of mine and Masjid Al-Aqsa”.

[Agreed Upon]

EXPLANATION

Contrary to the opinion of a small minority, this ḥadīth is not a prohibition from travelling to any site aside from these

three. This ḥadīth is in fact a reference to travelling to any other Masjid with the hope of a greater reward, which is reserved to only these three and Masjid Qubā, clear from a narration which has been reported by Imām Ibn Mājah, in which Nabī ﷺ said,

*“He who purifies himself at his home and comes to Masjid Qubā
and offers two rakats therein, will be rewarded
the reward of an Umrah.”*

✽

HELPING TO BUILD A MASJID

﴿13﴾

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ:

« مَنْ بَنَى لِلَّهِ مَسْجِدًا، صَغِيرًا كَانَ أَوْ كَبِيرًا، بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ ».

رواه الترمذي

Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ reports from Nabī ﷺ that he said,

“Whoever builds a Masjid seeking the pleasure of Allāh, be it small or big, Allāh builds a house for him in paradise.”

[Jāmi‘ al-Tirmidhī]

EXPLANATION

Allāh rewards the sincerity of good actions, rather than just the apparent magnitude of them. The great benefit of this is that those who have been given less of the dunya do not feel left out due to their lack of resources. Allāh loves every sincere effort made for His Dīn, be it big or small.

The reward mentioned in this ḥadīth is not solely for those who build entire Masājid, but also those who contribute towards the building of a Masjid. In this world,

we are restricted by the resources and materials available to us, however, in the court of Allāh, there are no restrictions in Allāh's treasures, so the house He builds for us will be nothing like we can imagine, greater than anything this lowly world has to offer.

*

﴿14﴾

عَنِ ابْنِ عَبَّاسٍ رضي الله عنه، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ:

« مَنْ بَنَى لِلَّهِ مَسْجِدًا - وَلَوْ كَمَنْفَحَصٍ قِطَاعٍ لَبَيَّضُهَا - بَنَى اللَّهُ لَهُ
بَيْتًا فِي الْجَنَّةِ ».

رواه الإمام أحمد

Sayyidunā ‘Abd-Allāh Ibn Abbas رضي الله عنه reports from Nabī صلى الله عليه وسلم that he said,

*“Whoever builds a Masjid for Allāh – though it be the size of the
ground nest of a sandgrouse bird – Allāh will build for him a
house in Paradise.”*

[Musnad Aḥmad]

EXPLANATION

Sandgrouse birds are common in the Arabian Peninsula, and unlike other birds, they build their nests like small hills on the ground, under which they hide their eggs. These egg-nests are no larger than a few inches in diameter. Again, this ḥadīth indicates that whatever the size of a sincere deed,

Allāh will accept it, as he promises in Sūrah al-Zilzāl, “And whoever performs an atom’s weight of good, will see it”.

✽

﴿15﴾

عن أنس رضي الله عنه، أن النبي ﷺ قال:

« سَبْعٌ يَجْرِي لِلْعَبْدِ أَجْرُهُنَّ وَهُوَ فِي قَبْرِهِ بَعْدَ مَوْتِهِ: مَنْ عَلَّمَ عِلْمًا،
أَوْ أَجْرَى نَهْرًا، أَوْ حَفَرَ بَيْرًا، أَوْ غَرَسَ نَخْلًا، أَوْ بَنَى مَسْجِدًا،
أَوْ وَرَثَ مُصْحَفًا، أَوْ تَرَكَ وَلَدًا يَسْتَغْفِرُ لَهُ بَعْدَ مَوْتِهِ ».

رواه البزار وهو صحيح

Sayyidunā Anas رضي الله عنه reports from Nabī ﷺ that he said,

“After the believer dies and whilst he is in his grave, the reward for seven types of good actions continue flowing for him: knowledge that he taught and spread, a river he caused to flow, a water-well he dug up, a tree he planted, **a Masjid he built**, a Qur’ān book he bequeathed, and a pious child who would seek forgiveness for him after his death.”

[Musnad Bazzār - Ṣaḥīḥ]

EXPLANATION

There are multiple aḥādīth of this essence in the ḥadīth collections, all of which indicate that a person is continuously rewarded for their good deeds after their

death although they no longer have the capacity to carry them out, such is the favour of Allāh. Of these actions is building a Masjid, because the person will receive the reward for every good that takes place within the Masjid, be it those who pray, those who recite the Qur'ān, those who celebrate the glory of Allāh and those who remember Him in any other way. Though he sleeps in his grave, the deceased's rewards continue to flow, benefiting him when he needs it most: in the hereafter.



THE VIRTUES OF ATTENDING THE MASJID DESPITE DIFFICULTIES

﴿16﴾

عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ:

«بَشِّرِ الْمَشَّائِينَ فِي الظُّلُمِ إِلَى الْمَسَاجِدِ بِالنُّورِ التَّامِّ يَوْمَ الْقِيَامَةِ».

أَخْرَجَهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ

Sayyidunā Buraydah رَضِيَ اللَّهُ عَنْهُ reports from Nabī ﷺ that he said,

“Give glad tidings to those who walk to the Masjid in darkness of perfect light on the Day of Resurrection.”

[Abū Dāwūd; Jāmi‘ al-Tirmidhī]

EXPLANATION

People living in countries which do not benefit from artificial light will appreciate the hardship of travelling to Fajr and ‘Ishā when the darkness of the night envelopes the atmosphere, creating a world of dangerous unknowns, from the attack of harmful animals to those by humans wishing evil. The darkness is a natural time to rest which makes the journey all the more difficult. Allāh’s promise to grant them perfect light in the hereafter is an example of ‘*al-jaza’ min*

jins al-'amal, the principle that the reward is from the same genre as the deed. The day of judgement will also be a place of darkness, except for those whom Allāh favours by granting them divine light with which to see.

*



عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ صلى الله عليه وسلم، قَالَ:

«مَنْ غَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ، أَعَدَّ اللَّهُ لَهُ فِي الْجَنَّةِ نُزْلاً كُلَّمَا غَدَا وَرَاحَ».

متفق عليه

Sayyidunā Abū Hurayrah رضي الله عنه narrates that Nabī صلى الله عليه وسلم said,

*“Whoever attends the Masjid in the morning or in the evening,
Allāh prepares for him in Jannah a hospitality every time
he attends, in the morning or in the evening.”*

[Agreed Upon]

EXPLANATION

The ‘Ulamā write that The Rasūl صلى الله عليه وسلم is most likely referring to the Fajr and ‘Aṣr ṣalāh due to the difficulty in attending both. During the latter portion of the night, the negligent servants of Allāh sleep in their beds, so those who make the sacrifice to visit the Masjid are the blessed ones who are promised divine hospitality in Jannah, which as a ḥadīth of Bukhārī describes, is:

“which no eye has not witnessed, nor an ear has heard of, nor even the thought of it had crossed the heart of a human.”

The same reward for visiting the Masjid in the evening at the time of ‘Aṣr is because it is usually a time of slumber after a hard day’s work, when people prefer to relax and rest.

*

18

عَنْ أَبِي رَزِينٍ، عَنِ ابْنِ أُمِّ مَكْتُومٍ رضي الله عنه قَالَ:

جِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، كُنْتُ ضَرِيرًا، شَاسِعَ الدَّارِ، وَلِي قَائِدٌ لَا يَلَاثِمُنِي، فَهَلْ تَجِدُ لِي رُخْصَةً أَنْ أَصَلِّيَ فِي بَيْتِي؟
قَالَ: «أَتَسْمَعُ النَّدَاءَ؟» قَالَ: قُلْتُ: نَعَمْ، قَالَ:

« مَا أَجِدُ لَكَ رُخْصَةً ».

أَخْرَجَهُ أَحْمَدُ، وَأَبُو دَاوُدَ، وَابْنُ مَاجَةَ

Sayyidunā Abū Razīn رضي الله عنه reports from Sayyidunā ‘Abd-Allāh Ibn Umm Maktūm رضي الله عنه who said,

“I came to Rasūl-Allāh ﷺ and asked him, “O’ Rasūl-Allāh ﷺ, I am a blind man, my house is far away (from the Masjid), and I have a guide who does not follow me. Is it possible that permission be granted to me for performing ṣalāh in my house?”

He asked, “Can you hear the adhan (call to ṣalāh)?”

I said, “Yes.” He said,

“I cannot find any permission for you (to leave ṣalāh in the Masjid).”

[Aḥmad; Abū Dāwūd; Ibn Mājah]

EXPLANATION

Imagine the importance of ṣalāh in the Masjid according to our Nabī ﷺ that he did not permit a blind companion to abandon ṣalāh therein. What is then to be said of our state, that we seek every little excuse to discard ṣalāh in the Masjid, though we can hear the adhan in our homes? A narration, either from Sd. ‘Alī ؓ or Nabī ﷺ directly mentions that,

“There is no ṣalāh for the neighbour of the Masjid except in the Masjid”
[al-Istidhkār, Ibn Ḥibbān in al-Majrūḥīn],

such is the importance of attending the Masjid for ṣalāh.

*

19

عَنْ أَبِي بِنِ كَعْبٍ ؓ، قَالَ:

كَانَ رَجُلٌ، لَا أَعْلَمُ رَجُلًا أَبْعَدَ مِنَ الْمَسْجِدِ مِنْهُ، وَكَانَ لَا تُحْطِئُهُ صَلَاةٌ،
قَالَ: فَقِيلَ لَهُ - أَوْ قُلْتُ لَهُ -: لَوْ اشْتَرَيْتَ حِمَارًا تَرْكَبُهُ فِي الظُّلُمَاءِ وَفِي
الرَّمْضَاءِ. قَالَ: مَا يَسُرُّنِي أَنْ مَنَزِلِي إِلَى جَنْبِ الْمَسْجِدِ. إِنِّي أُرِيدُ أَنْ

يُكْتَبَ لِي مَشَايَ إِلَى الْمَسْجِدِ وَرُجُوعِي إِذَا رَجَعْتُ إِلَى أَهْلِي. فَقَالَ
رَسُولُ اللَّهِ ﷺ: «قَدْ جَمَعَ اللَّهُ لَكَ ذَلِكَ كُلَّهُ».

رواه مسلم

Sayyidunā Ubayy Ibn Ka'b رضي الله عنه says:

‘There was a man, and I do not know of any other man, whose house was farther than his from the Masjid and he never missed the ṣalāh (in congregation). It was said to him or I said to him:

“If you were to buy a donkey you could ride upon it in the dark nights and in the burning sand.” He said,

“I do not like my house to be situated by the side of the Masjid, for I (eagerly) desire that my steps towards the Masjid and back from it, should be recorded when I return to my family.”

Upon this, Rasūl-Allāh ﷺ said:

“Allāh has gathered all (rewards) for you!”

[Ṣaḥīḥ Muslim]

EXPLANATION

Look at the eagerness this companion shows for reward. He does not use his distance from the Masjid as an excuse to miss congregational ṣalāh, but as a motivation to attend, citing the great reward in store. This attitude is referred to in the Aḥādīth as ‘*ihṭisab*’, (hoping for reward) as we have been advised to do so when performing good deeds. Such zeal for performing good deeds prompted Nabī’s response,

“Allāh has gathered all (rewards) for you”, i.e. for your attitude, for your punctuality with the congregational ṣalāh, for walking to the Maṣjid, etc.

✱

20

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنه، قَالَ:

خَلَّتِ الْبِقَاعُ حَوْلَ الْمَسْجِدِ فَأَرَادَ بَنُو سَلَمَةَ أَنْ يَنْتَقِلُوا إِلَى قُرْبِ الْمَسْجِدِ
فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ، فَقَالَ هُمْ: « إِنَّهُ بَلَّغَنِي أَنَّكُمْ تُرِيدُونَ أَنْ
تَنْتَقِلُوا قُرْبَ الْمَسْجِدِ ؟ ». قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ، قَدْ أَرَدْنَا ذَلِكَ.
فَقَالَ: « يَا بَنِي سَلَمَةَ! دِيَارُكُمْ تُكْتَبُ أَثَارُكُمْ! دِيَارُكُمْ تُكْتَبُ أَثَارُكُمْ! »

رواه مسلم

Sayyidunā Jābir Ibn ‘Abd-Allāh رضي الله عنه reported:

There were some plots vacant around the Maṣjid. The Banū Salima tribe decided to shift (to this land) and come near the Maṣjid. This (news) reached Rasūl-Allāh ﷺ, so he addressed them saying,

*“I have received (information) that you intend
to shift near the Maṣjid.”*

They said, “Yes, O’ Rasūl-Allāh, we have intended this.”

Upon this, he (Nabī ﷺ) said,

“O’ Banū Salima, remain in your abodes, for your steps (to the Masjid) are recorded; remain in your abodes, for your steps are recorded.”

[Ṣaḥīḥ Muslim]

EXPLANATION

This ḥadīth indicates the passion the companions had for attending the Masjid, that they were intent on moving their entire dwellings. This may be reasonable or expected of a single person, but the entire tribe’s desire to move demonstrates their united passion for the Masjid. This was also the habit of our concerned elders who made the Masjid the central focal point of their lives and their communities. It was due to Nabī’s ﷺ conviction of their attachment to the Masjid that he permitted them to remain in their dwellings, encouraging them to benefit from the greater rewards of walking to the Masjid. For those with weaker īmān, it is certainly advisable to live closer to the Masjid, so we are left with fewer obstacles in attending the Masjid for congregational ṣalāh.

✽

THE VIRTUES OF CONGREGATIONAL ṢALĀH IN THE MASJID

﴿21﴾

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

« أَلَا أُخْبِرُكُمْ بِمَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا، وَيَرْفَعُ بِهِ الدَّرَجَاتِ ؟ إِسْبَاغُ
الْوُضُوءِ عِنْدَ الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ
الصَّلَاةِ، فَذَلِكُمُ الرِّبَاطُ، فَذَلِكُمُ الرِّبَاطُ، فَذَلِكُمُ الرِّبَاطُ ».

أَخْرَجَهُ أَحْمَدُ وَمُسْلِمٌ

Sayyidunā Abū Hurayrah رضي الله عنه narrates that Rasūl-Allāh ﷺ asked his companions,

“Shall I not inform you of those (deeds) through which Allāh erases sins and by which he raises ranks? Performing ablution (wuḍū’) thoroughly in difficult conditions, (taking) many steps towards the masājīd, and waiting for (the next) ṣalāh after (having performed) ṣalāh, for verily, that is ribāṭ, that is ribāṭ, that is ribāṭ!”

[Musnad Aḥmad, Ṣaḥīḥ Muslim]

EXPLANATION

A person is rewarded for wuḍū, for it is the key to multiple acts of worship. The deeds that are most handsomely rewarded are the obligatory deeds. Since ṣalāh is obligatory and praying it in the maṣjid is the most complete performance of ṣalāh, the wuḍū required to perform it will also be obligatory and highly rewarding.

Patience, resilience and steadfastness draw Allāh's divine assistance, for they are the key to servitude and worship. A person cannot be an ardent worshipper without exercising patience and demonstrating resilience. As mentioned in other aḥādīth, taking steps to the Maṣjid causes sins to be erased and ranks to be elevated. The reason for this great reward is the steadfastness it requires, to attend consistently despite the obvious difficulties.

The well-known meaning of *ribāṭ*, is to take part in the defence of the Islamic frontiers which is undoubtedly a noble action. In this ḥadīth, Rasūl-Allāh ﷺ has apparently referred to these actions as *ribāṭ* because just as soldiers guard the frontiers, so also by his actions, a man guards himself against the onslaught of the Shayṭān and his base Nafs (inner self). [Mirqāt al-Mafātīḥ]

*



عن أبي هريرة رضي الله عنه، عن النبي ﷺ، قال:

«مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ خَرَجَ عَامِدًا إِلَى الصَّلَاةِ، فَإِنَّهُ فِي صَلَاةٍ مَا كَانَ يَعْمِدُ إِلَى صَلَاةٍ، وَإِنَّهُ يُكْتَبُ لَهُ بِإِحْدَى خُطَوَاتِهِ حَسَنَةٌ، وَيُمَحَى

عنه بالأُخْرَى سَيِّئَةً، فَإِذَا سَمِعَ أَحَدُكُمْ الْإِقَامَةَ فَلَا يَسْعَ، فَإِنْ أَعْظَمَكُمْ
أَجْرًا أَبْعَدُكُمْ دَارًا». قالوا: لَمْ يَأْبَا هُرَيْرَةَ؟ قال: مِنْ أَجْلِ كَثْرَةِ الْخَطَا.

رواه مالك في الموطأ

Sayyidunā Abū Hurayrah رضي الله عنه narrates that Nabī ﷺ said,

“Whoever performs wuḍū and does it properly, then leaves intending ṣalāh, it is as if he is in ṣalāh as long as his intention is for ṣalāh. And for every step he takes, a good deed will be written, and for every other, a sin is wiped off. Then, when one of you hears the iqāmah, then do not run, because the greatest reward is reserved for those living furthest away.”

They said, “Why, O’ Abū Hurayrah?” He replied,

“Due to the increased frequency of footsteps”

[Muwaṭṭā’]

EXPLANATION

This ḥadīth again displays the grace and favour of Allāh on this Ummah, that although we are not actively in ṣalāh, we are rewarded as such, simply for waiting for ṣalāh. Every step is rewarded, not simply to raise our ranks through goodness, but by forgiving the minor sins we commit numerous times daily. The command to avoid running is so that the person remains dignified when approaching the Masjid and to avoid any risk of injury, which could potentially deprive him from the blessings of the Masjid. The greatest reward is reserved for those furthest away because their sacrifice is the greatest, and as the legal maxim mentions, “The reward is dependent on the effort”.

Some ‘Ulamā have also mentioned that this promise of greater reward is also applicable to those who use cars to attend the Masjid, however, by consensus, it is more rewarding if a person walks to the Masjid due to the explicit wording of the ḥadīth.

*

﴿23﴾

عن أَبِي أُمَامَةَ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
 « مَنْ خَرَجَ مِنْ بَيْتِهِ مُتَطَهِّرًا إِلَى صَلَاةٍ مَكْتُوبَةٍ، فَأَجْرُهُ كَأَجْرِ الْحَاجِّ
 الْمُحْرِمِ، وَمَنْ خَرَجَ إِلَى تَسْبِيحِ الضُّحَى لَا يُنْصِبُهُ إِلَّا إِيَّاهُ، فَأَجْرُهُ كَأَجْرِ
 الْمُعْتَمِرِ، وَصَلَاةٌ عَلَى أَثَرِ صَلَاةٍ لَا لَغْوَ بَيْنَهُمَا كِتَابٌ فِي عِلِّيِّينَ ».

رواه أبو داود

Sayyidunā Abū Umāmah رضي الله عنه narrates that Rasūl-Allāh ﷺ said,

“He who leaves his house duly purified towards the obligatory ṣalāh (in the masjid), his reward is like the reward of a pilgrim (Haji) in the state of ihrām. And he who sets out to pray the forenoon ṣalāh, nothing spurring him on except this, then his reward is like that of a person performing the ‘Umrah, and one ṣalāh followed by another without any deviation in between is written in the ‘illiyyīn (the register of those who will be given the highest stages of Jannah).”

[Abū Dāwūd]

EXPLANATION

As with other aḥādīth, it is clear that the spiritual journey of a worshipper attending the Masjid starts at home, hence the regular encouragement to perform the wuḍū at home. Once the spiritual journey begins, the reward also begins to flow for this person, as this simile describes. The one who intends the obligatory ṣalāh is rewarded like a Ḥāji who has donned the ihram, intending to perform the rituals of the obligatory pilgrimage. A person who wishes to perform nafl (optional ṣalāh) in the Masjid is also given a remarkable reward, like the one intending Umrah, the optional pilgrimage. The distinction is made because a person performing obligatory deeds earns the greatest rewards and the rewards of the optional deeds are comparatively less.

The simile may also be used to give us a baseline from which we can understand how great this person's reward will be. Generally, we do not visualize the reward of a person praying ṣalāh, but we understand the magnitude of the reward for a person going for Ḥajj. Even if a person's reward will not be exactly like the one going for Ḥajj, it will be comparable, so understand the magnitude of the deed you have been ordered to perform.

*



عن عبد الله بن مسعود رضي الله عنه قال:

« مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ غَدًا مُسْلِمًا، فَلْيَحَافِظْ عَلَى هَؤُلَاءِ الصَّلَوَاتِ حَيْثُ يُنَادِي بِهِنَ ؛ فَإِنَّ اللَّهَ شَرَعَ لِنَبِيِّكُمْ ﷺ سُنَنَ اهْدَى، وَإِنَّهُنَّ مِنْ سُنَنِ

الْهُدَى، وَلَوْ أَنَّكُمْ صَلَّيْتُمْ فِي بُيُوتِكُمْ كَمَا يُصَلِّي هَذَا الْمُتَخَلِّفُ فِي بَيْتِهِ، لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ، وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ، وَمَا مِنْ رَجُلٍ يَتَطَهَّرُ فَيُحْسِنُ الطُّهُورَ، وَيَعْمَدُ إِلَى مَسْجِدٍ مِنْ هَذِهِ الْمَسَاجِدِ، إِلَّا كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ يَخْطُوهَا حَسَنَةً، وَرَفَعَهُ بِهَا دَرَجَةً، وَحَطَّ عَنْهُ بِهَا سَيِّئَةٌ، وَلَقَدْ رَأَيْنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلَّا مُنَافِقٌ مَعْلُومٌ نِفَاقُهُ، وَلَقَدْ كَانَ الرَّجُلُ يُؤْتَى بِهِ يُمَادِي بَيْنَ الرَّجُلَيْنِ حَتَّى يُقَامَ فِي الصَّفِّ» .

رواه مسلم

Sayyidunā ‘Abd-Allāh Ibn Mas‘ud ﷺ has said,

“Whoever would like to meet Allāh tomorrow (i.e. on the Day of Judgement) as a Muslim, let him preserve these (five daily) ṣalāh where the call for them is given (the Masājid), for Allāh has prescribed the sunan al-hudā (ways of guidance) to your Nabī ﷺ, and they are part of the sunan al-hudā. If you pray in your home like this one, who remains behind in his home, you will have abandoned the Sunnah of your Nabī ﷺ, and if you abandon the Sunnah of your Nabī ﷺ you will go astray. There is no man who purifies himself and does it well, and proceeds to any Masjid from among the Masājid, but for every step he takes, Allāh writes a reward for him, raises him in status one degree thereby, and takes away one of his sins. I remember when no one stayed behind from the ṣalāh except a hypocrite whose hypocrisy has been exposed. A man was brought to the Masjid supported by two others, until he joined the row (of worshippers).”

[Ṣaḥīḥ Muslim]

EXPLANATION

This narration from Sayyidunā ‘Abd-Allāh Ibn Mas‘ud رضي الله عنه is self-explanatory. It is a common principle amongst the scholars of ḥadīth that if a companion mentions virtues of actions, it is likely that they would have heard such statements from Nabī ﷺ, for they are not in a position to mention divine virtues without instruction. Of the commands given to the final Ummah in the Qur’ān is to follow the path of the Nabī, as mentioned in Sūrah al-An‘ām,

“These are they whom Allāh guided, therefore follow their guidance....” [6:90]

similar to what is mentioned in this narration.

This narration also makes clear the zeal of the companions and the best generations after them to attend the congregational ṣalāh in the Masjid, even if they were so unwell or injured that would need to be supported by two men, as has also been recorded from our Nabī ﷺ himself, in the days close to his demise [Bukhārī].

This narration also highlights three detrimental practices:

1. Justifying a wrong action, as the person who seeks to pray at home may do. He seeks out others who do what he intends to do, and then justifies his mistake saying, “Mr. X does not pray in the masjid and he is a pious person! Only Allāh can judge him!”
2. Being lazy with ṣalāh in the Masājid. He classifies them from amongst the sunnahs or ways of guidance. What happens when a person deviates from the path of guidance? He goes astray. He highlights this particular act as it is easy to fall in step with what others are doing,

until a point comes that the one praying regularly is made to feel like the outcast and the extremist.

3. Taking the sunnah lightly or discarding it entirely. This is a generalized classification of the specific example given above, therefore it holds the same consequence. If a person distances himself from the sunnah and looks to others to justify his abandoning it, he will go astray. While we are given a glimpse of the severity of discarding the sunnah, even if we find a way to justify it, we see how assiduously Nabī ﷺ held fast to it, that even days before his demise, he underwent extreme hardship to present himself for ṣalāh with jamā'ah.

✽

ANGELS OF THE MASĀJID

﴿25﴾

عن أبي هريرة رضي الله عنه عن النبي ﷺ أنه قال:

« إِنَّ لِلْمَسَاجِدِ أَوْلَادًا، الْمَلَائِكَةُ جُلَسَاؤُهُمْ، إِنْ غَابُوا يَفْتَقِدُونَهُمْ،
وَإِنْ مَرَضُوا عَادُوهُمْ، وَإِنْ كَانُوا فِي حَاجَةٍ أَعَانُوهُمْ ».

أُخْرِجَهُ أَحْمَدُ

Sayyidunā Abū Hurayrah رضي الله عنه narrates from Nabī ﷺ that he said,

“Indeed, the Masājid have pegs (those who spend considerable time within); the angels are their companions, if they are absent, the angels search for them; if they are sick, the angels visit them, and if they are in need, the angels assist them”

[Musnad Aḥmad; Al-Targhīb wa'l-Tarhīb - ṣaḥīḥ]

EXPLANATION

This ḥadīth introduces a paradigm shift to the way we understand the Masājid. The masjid has been likened to a tent which is held in place by its pegs. There may be huge sheets of fabric covering the tent, beautifying it, etc. but the pegs are the essential pieces which keep it established and

firmly anchored to the ground. To the regular folk, they look at the walls and the foundation as those components which contribute most significantly to the establishment of the masjid. The statement is made that the most important aspect of the masjid is not the walls, but the people who remain attached to it and frequent it regularly. They are its pegs, they are its foundation.

How fortunate are these individuals whose companions are the pure angels, who care for them, assist them and look out for them. This special friendship is because the angels also reside in the Masjid and create bonds with those who spend significant time within them too.

If a person has some need, he oftentimes has to deal with it by his own talents and strengths. When a person remains attached to the Masājid, the angels assist him in his works. From this it becomes apparent that the one frequenting the masjid and visiting it regularly derives a benefit for his afterlife, but he also derives a special perk in this worldly life.

*

﴿26﴾

عَنْ أَبِي الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ جَابِرًا رَضِيَ اللَّهُ عَنْهُ:

هَلْ سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ: «الرَّجُلُ فِي صَلَاةٍ مَا أَنْتَظِرَ الصَّلَاةَ؟»
 قَالَ: أَنْتَظَرُنَا النَّبِيُّ ﷺ لِكَيْلَةٍ لِمَصَلَاةِ الْعَتَمَةِ فَاحْتَبَسَ عَلَيْنَا، حَتَّى كَانَ
 قَرِيبًا مِنْ شَطْرِ اللَّيْلِ أَوْ بَلَغَ ذَلِكَ، ثُمَّ جَاءَ النَّبِيُّ ﷺ، فَصَلَّيْنَا، ثُمَّ قَالَ:

«اجْلِسُوا»، فَخَطَبَنَا، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ النَّاسَ قَدْ صَلَّوْا وَرَقَدُوا،
وَأَنْتُمْ لَمْ تَزَالُوا فِي صَلَاةٍ مَا أَنْتَظَرْتُمْ الصَّلَاةَ».

أَخْرَجَهُ أَحْمَدُ

Sayyidunā Abū Zubayr narrates, I asked Sayyidunā Jābir ؓ:

Have you really heard Nabī of Allāh, ﷺ saying, “A person is in ṣalāh so long as he is waiting for the ṣalāh”? He replied, “One night, we waited for Nabī of Allāh ﷺ for the ‘Isha (night) ṣalāh, but he was held back, until it was almost midnight or it had reached midnight. Then Nabī of Allāh ﷺ came and we prayed, after which he told us to sit. He proceeded to give a sermon and said: ‘Verily (many) people have prayed and have gone to sleep, whereas you remained in ṣalāh, so long as you kept waiting for ṣalāh.’”

[Musnad Aḥmad]

EXPLANATION

Ṣalāh, particularly congregational ṣalāh in the masjid, as is corroborated by the previous ḥadīth, is greatly rewarding. In fact, it is such a blessed deed that a person waiting for it is rewarded for it as if he is in ṣalāh. One should wait with the same composure and etiquette required during ṣalāh. One should remain attentive to Allāh, be aware in whose house he is sitting, and remain cognizant of the king he is seeking. If he waits for ṣalāh in this manner, it can reasonably be expected that the quality of his ṣalāh, the concentration and devotion of his ṣalāh will be comparatively greater.

THE ETIQUETTE OF THE MASJID

﴿27﴾

عَنْ أَبِي هُمَيْدٍ - أَوْ عَنْ أَبِي أُسَيْدٍ - رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

« إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَقُلْ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ،
وَإِذَا خَرَجَ فَلْيَقُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ ».

أَخْرَجَهُ مُسْلِمٌ، وَأَبُو دَاوُدَ، وَالنَّسَائِيُّ

Sayyidunā Abū Humayd رَضِيَ اللَّهُ عَنْهُ or Sayyidunā Abū Usayd رَضِيَ اللَّهُ عَنْهُ
report from Rasūl-Allāh ﷺ that he said,

“When one of you enters the Masjid, he should recite,

‘Allāh-umma’ftaḥ lī abwāba raḥmatik’

*‘O’ Allāh, open for me the doors of your mercy’, and when he
leaves, he should recite,*

‘Allāh-umma innī as’aluka min faḍlik’

‘O’ Allāh, I ask you from your favour.”

[Ṣaḥīḥ Muslim; Abū Dāwūd; Nasā’ī]

NOTE:

The term ‘Masjid’ mentioned in Aḥādīth refers to the four walls of the prayer halls (known as the *muṣallā* or the *jamā’at khāna*), not the entire building. Hence, these supplications

are to be made when entering and exiting the prayer hall, not upon entering and exiting the main doors of the building.

EXPLANATION

This ḥadīth informs us of the sunnah supplications when entering and leaving the Masjid. We ask Allāh for His mercy when entering the Masjid because therein resides His special mercy and His angels who pray for the attendees. It would be a great shame if we entered His house yet left deprived of His mercy. When leaving the Masjid, we ask Allāh for His favour because we are leaving a sanctuary of mercy and goodness for the vice-filled world, which we will fall into if it is not for Allāh's favours upon us. We ask Allāh for goodness both within the walls of the Masjid and outside the Masjid.

✽

28

عن حيوة بن شريح، قال: لقيتُ عقبه بن مسلم، فقلت له:

بَلَّغْنِي أَنَّكَ حَدَّثْتَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رضي الله عنه، عَنِ النَّبِيِّ صلى الله عليه وسلم، أَنَّهُ كَانَ إِذَا دَخَلَ الْمَسْجِدَ قَالَ: «أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ». قَالَ: أَقْطُ؟!

قُلْتُ: نَعَمْ. قَالَ: فَإِذَا قَالَ ذَلِكَ، قَالَ الشَّيْطَانُ:

حَفِظَ مِنِّي سَائِرَ الْيَوْمِ.

رواه أبو داود

Sayyidunā Ḥaywah Ibn Shuraiḥ reported, I met Sayyidunā ‘Uqbah Ibn Muslim ؓ and said to him:

It has been reported to me that you narrate from Sayyidunā ‘Abd-Allāh Ibn ‘Amr ؓ from Nabī ﷺ, that when he would enter the Masjid, he would say:

**‘A’udhu bi’llahi’l-Aẓīm wa bi-wajhi-hi’l-karīm
wa sultanihi’l-qadīm min al-Shayṭān al-rajīm’**

‘I take refuge in Allāh, The Magnificent, and in His Noble Countenance, and in His Eternal Domain, from the outcast devil’.

He (‘Uqbah) asked, “Is it only that much?”

I (Ḥaywah) said, “Yes.”

He (‘Uqbah) said,

“When anyone says so, the devil says, ‘He is protected from me all day long.’”

[Abū Dāwūd; Al-Targhib wa’l-Tarhīb]

EXPLANATION

This supplication is oft neglected despite its authenticity and powerful meaning. We take refuge in Allāh from Shayṭān’s plotting and scheming whilst in the Masjid so we can remain protected from his evil and thus benefit from the pure environment therein. How unfortunate is the person

who attends the gatherings of the angels yet insists on bringing Shayṭān inside with him.

✱

﴿29﴾

عن أبي سعيد رضي الله عنه، قال:

كَانَتْ سَوْدَاءُ رضي الله عنها تَقُمُّ الْمَسْجِدَ، فَتُوفِّيَتْ لَيْلًا، لَمَّا أَصْبَحَ رَسُولُ اللَّهِ ﷺ أَخْبَرَ بِهَا، فَقَالَ: «أَلَا آذَنْتُمُونِي؟!». فَخَرَجَ بِأَصْحَابِهِ، فَوَقَفَ عَلَى قَبْرِهَا، فَكَبَّرَ عَلَيْهَا - وَالنَّاسُ خَلْفَهُ - وَدَعَا لَهَا، ثُمَّ انْصَرَفَ.

أَخْرَجَهُ ابْنُ مَاجَةَ

Sayyidunā Abū Sa‘īd رضي الله عنه reports,

A black woman who used to sweep the Masjid – of Nabī ﷺ - passed away in the night. When Nabī ﷺ awakened, he was informed of her death. He then said,

“Why did you not inform me [about her passing]?”

He then left with his companions and stood by her graveside. He recited the *takbīr* (performed the *ṣalāt al-Janāza*) with his companions behind him and prayed for her. He then turned and left.

[Sunan Ibn Mājah]

EXPLANATION

Look at the honour afforded to the sweeper of the Masjid by Rasūl-Allāh himself! Though the companions thought they were allowing him to rest, he reprimanded them, and insisted on visiting her grave to repeat the ṣalāh over her. This ḥadīth also teaches us multiple lessons, about the swiftness of the initial ṣalāh al-janāzah, the love of the companions for Nabī and his love for those who served the Masjid.

✽



عن عائشة ؓ، قالت:

أمر رسول الله ﷺ ببناء المساجد في الدور، وأن تُنظف وتُطيب.

أخرجه أبو داود، والترمذي، وابن ماجه

Sayyidatunā Ā‘isha ؓ reported,

“Nabī ﷺ ordered us to build Masājid in every area (neighbourhood), and that it should be kept cleaned and perfumed”.

[Jāmi‘ al-Tirmidhī; Sunan Ibn Mājah; Abū Dāwūd]

EXPLANATION

It is of vital importance to build Masājid in every locality so that the residents of that particular area are able to carry out their acts of worship inside the Masājid with ease,

thereby keeping the Masājīd occupied, without the difficulty of going to Masājīd that may be far from their homes. Furthermore, another bonus for building Masājīd in every locality, is that it will unite the Muslims of that particular area, and it will increase their mutual love for each other in their hearts, as they will be able to see each other five times a day.

As the Masājīd are the houses of Allāh, it is imperative that we keep the Masjid as well as its surrounding areas clean and perfumed. There are many virtues in assisting in the cleaning of the Masjid and if we have the right intention (in cleaning the Masājīd to please the angels and our Muslim brothers who frequent them), the reward will be multiplied.

✱

31

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ:

« عُرِضَتْ عَلَيَّ أَعْمَالُ أُمَّتِي - حَسَنُهَا وَسَيِّئُهَا - فَوَجَدْتُ فِي مَحَاسِنِ

أَعْمَالِهَا : الْأَذَى يُبَاطُ عَنِ الطَّرِيقِ، وَوَجَدْتُ فِي مَسَاوِي أَعْمَالِهَا :

النُّخَاعَةَ تَكُونُ فِي الْمَسْجِدِ لَا تُدْفَنُ ».

أُخْرِجَهُ أَحْمَدُ وَ مُسْلِمٌ

Sayyidunā Abū Dharr رَضِيَ اللَّهُ عَنْهُ reported from Nabī ﷺ who said,

“The deeds of my nation were presented to me, The good deeds as well as the bad deeds. I found from amongst the good deeds, removing an obstacle from the path (road). I found from amongst

the bad deeds, mucus which was unburied in the masjid.”

[Ṣaḥīḥ Muslim; Musnad Aḥmad]

EXPLANATION

It is the right of the Masjid and its attendees that we refrain from disrespect and causing distress. As most Masājid, if not all, are carpeted nowadays, we should take caution that we blow inside a tissue or handkerchief and to clean up if anything does fall on the carpet.

✽



عن أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

«عُرِضَتْ عَلَيَّ أَجُورُ أُمَّتِي، حَتَّى الْقَدَاةُ يُخْرِجُهَا الرَّجُلُ مِنَ الْمَسْجِدِ،
وَعُرِضَتْ عَلَيَّ ذُنُوبُ أُمَّتِي، فَلَمْ أَرْ ذَنْبًا أَعْظَمَ مِنْ سُورَةٍ مِنَ الْقُرْآنِ، أَوْ
آيَةٍ، أَوْ تَيْهًا رَجُلٌ ثُمَّ نَسِيَهَا.»

أَخْرَجَهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ خَزِيمَةَ

Sayyidunā Anas Ibn Malik رضي الله عنه reports that Rasūl-Allāh ﷺ said,

“The rewards of my ummah were placed before me, even for removing a speck of dust from the masjid, and the sins of my ummah were presented to me, I did not see a sin greater than

*a sūrah or āyah of the Qur’ān which a person memorised,
then forgot.”*

[Abū Dāwūd; Jāmi‘ al-Tirmidhī; Ibn Khuzaima]

EXPLANATION

Memorising the Qur’ān is a highly rewarding act of piety, such that a narration mentions that a person’s station in Jannah is determined by the Qur’ān they memorise and recite. ‘Forgetting it’ means to forget how to read it, despite looking inside a muṣḥaf. This can only happen after constant negligence of Allāh’s Divine Word.

*



عن أبي هريرة رضي الله عنه أن النبي ﷺ قال:

« مَنْ سَمِعَ رَجُلًا يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ، فَلْيَقُلْ: لَا رَدَّهَا اللَّهُ عَلَيْكَ،

فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ هَذَا ».

أخرجه أبو داود ومسلم

Sayyidunā Abū Hurayrah رضي الله عنه reported: Nabī ﷺ said,

“If anyone hears someone make an announcement of a lost item inside the Masjid, he should say, “May Allāh not return it to you”. This is because the Masājid have not been made for this purpose.

[Abū Dāwūd; Ṣaḥīḥ Muslim]

EXPLANATION

The sole purpose of building a Masjid is for the remembrance and worship of Allāh, recitation of the Qur’ān, disseminating speeches and other acts which serve a religious purpose. Hence, making an announcement of an item that is lost inside the Masjid is against the etiquette and sanctity of the Masjid. The above could be said as a warning to the person so that he takes heed and is more careful next time in making such announcements inside the Masjid.

✽

34

عن جابر بن عبد الله رضي الله عنه، أن النبي صلى الله عليه وسلم قال:

«مَنْ أَكَلَ الْبَصَلَ وَالْثُومَ وَالْكَرَّاثَ، فَلَا يَقْرَبَنَّ مَسْجِدَنَا،

فَإِنَّ الْمَلَائِكَةَ تَتَأَذَّى بِمَا يَتَأَذَّى مِنْهُ بَنُو آدَمَ».

متفق عليه

Sayyidunā Jābir Ibn ‘Abd-Allāh رضي الله عنه reported, Nabī صلى الله عليه وسلم said,

“Whosoever eats (raw) onions, garlic and leek, should not come close to our Masājīd. This is because the angels are repulsed by those things that are repulsive to the son of Ādam.”

[Agreed Upon]

EXPLANATION

Garlic and onions give off a foul smell from the mouth. Therefore, if one has consumed such food with garlic or onions, he must ensure to gargle and wash his mouth properly, preferably by using miswāk (organic toothbrush stick) or toothpaste before coming inside the Masjid, as not to cause offence to those people in the congregation who will be standing in close proximity to him whilst in ṣalāh. Under this ḥadīth, the ‘Ulamā do not restrict the *makrūh* ruling solely to garlic or onions but to anything which leaves a foul smell in the mouth or on our clothes should be avoided before attending the Masjid.

In this ḥadīth, Nabī ﷺ also warns us that the angels are also repulsed by such foul odours. When this is the situation for certain foods, then what can be said of those people who habitually and deliberately smoke cigarettes whilst on their way to the masjid, whilst other smoke on the doorstep of the masjid, and litter the courtyards of the Masjid, then join in the congregation without washing their mouths or their hands! Surely, the smell from the mouths and clothes of those individuals will also be repulsive to not only the angels, but also to the attendees. During the month of Ramaḍān, we should avoid bringing any food items inside the Masājid which omit a bad odour, for the same reasons.



OTHER USES OF THE MASJID

﴿35﴾

عن أبي سعيد الخدري رضي الله عنه:

خَرَجَ مُعَاوِيَةُ عَلَى حَلَقَةٍ فِي الْمَسْجِدِ، فَقَالَ: مَا أَجَلَسَكُمْ؟ قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ، قَالَ: اللَّهُ مَا أَجَلَسَكُمْ إِلَّا ذَاكَ؟! قَالُوا: وَاللَّهِ مَا أَجَلَسْنَا إِلَّا ذَاكَ، قَالَ: أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تَهْمَةً لَكُمْ، وَمَا كَانَ أَحَدٌ بِمَنْزِلَتِي مِنْ رَسُولِ اللَّهِ ﷺ أَقَلَّ عَنْهُ حَدِيثًا مِنِّي، وَإِنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَلَى حَلَقَةٍ مِنْ أَصْحَابِهِ، فَقَالَ: «مَا أَجَلَسْتُكُمْ؟» قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ وَنَحْمَدُهُ عَلَى مَا هَدَانَا لِلْإِسْلَامِ وَمَنْ بِهِ عَلَيْنَا. قَالَ: «اللَّهُ مَا أَجَلَسَكُمْ إِلَّا ذَاكَ؟» قَالُوا: وَاللَّهِ مَا أَجَلَسْنَا إِلَّا ذَاكَ! قَالَ: «أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تَهْمَةً لَكُمْ، وَلَكِنَّهُ أَتَانِي جِبْرِيلُ فَأَخْبَرَنِي، أَنَّ اللَّهَ عَزَّوَجَلَّ يُبَاهِي بِكُمْ الْمَلَائِكَةَ».

رواه مسلم

Sayyidunā Abū Sa'īd Al-Khudrī رضي الله عنه reported that Sayyidunā Mu'āwiyah رضي الله عنه passed by a circle of people in the Masjid and said, "Why do you sit here?"

They said, "We are sitting here in order to remember Allāh."

He said, “By Allāh are you really only sitting here for this very purpose?!”

They said, “By Allāh, we are sitting here for this very purpose!”

Thereupon, he said, “I have not demanded you to take an oath, because of any allegation against you, and none that shared the proximity with Allāh’s Rasūl ﷺ as I did, is a narrator of so few ḥadīth as I am. The fact is that Allāh’s Rasūl ﷺ walked by a circle of his Companions and asked, “Why do you sit?”

They said: ‘We are sitting here to remember Allāh and to praise Him for He guided us to the path of Islām and He conferred favours upon us.’ Thereupon he asked them in Allāh’s name if that only was the purpose of their sitting there. They said: ‘By Allāh, we are not sitting here but for this very purpose’, whereupon he (Nabī ﷺ) said:

“I am not asking you to take an oath because of any allegation against you, but for the fact that Jibrīl came to me and he informed me that Allāh, The Exalted and Glorious, was talking to the angels about your excellence.”

[Ṣaḥīḥ Muslim]

EXPLANATION

This ḥadīth teaches us of the humility of the companions despite their leadership positions and their passion for teaching the masses about the aḥādīth of Nabī ﷺ. We learn that the companions and those who followed them in goodness utilised the Masjid for more than just congregational ṣalāh. It was the local hub for everything Islamic. It is clear from this ḥadīth the high regard in which

those who remember Allāh are held in His divine court, so high that this sinful creation is praised in the court of the purest creation.

✽

36

عن عبد الله بن عمرو بن العاص رضي الله عنه:

خرج رسول الله ﷺ ذات يومٍ من بعض حجره، فدخل المسجد، فإذا هو بحلقتين؛ إحداهما يقرأون القرآن ويدعون الله، والأخرى يتعلمون ويعلمون، فقال النبي ﷺ: «كُلُّ عَلَى خَيْرٍ، هؤُلاءِ يقرأون القرآن ويدعون الله، فإن شاء أعطاهم وإن شاء منعهم، وهؤُلاءِ يتعلمون ويعلمون، وإنما بُعثت معلماً، فجلس معهم».

رواه ابن ماجه

Sayyidunā ‘Abd-Allāh Ibn Amr Ibn al-‘Aṣ رضي الله عنه reports:

Rasūl-Allāh ﷺ left one of his rooms (adjacent to the Masjid) and entered the Masjid. There he found two groups of people, one of the groups was reciting the Qur’ān and supplicating to Allāh, whilst the other was engaged in teaching and learning. Then Nabī ﷺ said,

“All of you are on good, these are reciting the Qur’ān and supplicating to Allāh; If he wants, he will give to them, and if he likes, he will withhold, and these (the second group) are

engaged in teaching and learning, and I have been sent as a teacher.” Then he sat with them. [Sunan Ibn Mājah]

EXPLANATION

This ḥadīth shows very clearly that the Masjid was not just used for congregational ṣalāh, but also for other acts of worship, both individual and congregational, be it recitation of the Qur’ān, making du‘ā, teaching and learning and other acts. From other authentic narrations, it is clear that Nabī ﷺ would also host guests in the Masjid and at times, it was even used to house prisoners.

Although Nabī ﷺ praised both groups of people for their devoted worship, he preferred to sit with the latter group, those engaged in teaching and learning, because this was one of the primary objectives of his prophethood. Reciting the Qur’ān and supplicating to Allāh is not possible without knowledge, making knowledge one of the roots of worship, hence its high regard in the eyes of Nabī ﷺ.

✽

37

عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ:

«مَنْ غَدَا إِلَى الْمَسْجِدِ، لَا يُرِيدُ إِلَّا أَنْ يَتَعَلَّمَ خَيْرًا أَوْ يُعَلِّمَهُ،

كَانَ لَهُ كَأَجْرِ حَاجٍّ تَامًّا حِجَّتُهُ».

أَخْرَجَهُ الطَّبْرَانِيُّ

Sayyidunā Abū Umāmah رضي الله عنه reports from Nabī ﷺ that he said,

“Whoever goes to the Masjid, intending only to learn or teach goodness, receives the reward of a pilgrim whose Ḥajj is perfect.”

[Tabarānī]

EXPLANATION

If a person has the right intention when going to the Masjid: His intention is to listen to a speech or Khutbah of the Imām so that he may learn something new, or a Imām or teacher proceeds to the Masjid with the sole intention of teaching and benefiting the congregation, he will get the reward of a pilgrim whose Ḥajj is perfect.

✽

38

عن أنس رضي الله عنه، أن النبي ﷺ قال:

« لَا تَقُومُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ ».

أخرجه أبو داود، وأحمد

Sayyidunā Anas رضي الله عنه reported that Nabī ﷺ said,

“The last hour will not come until people compete with each other in the (building) of Masājid”

[Musnad Aḥmad; Abū Dāwūd]

EXPLANATION

One of the signs of the coming of the day of judgement is that people will compete with one another in building grand Masājīd. They will incur great expenditure in decorating them, making them lavish, with the sole purpose of show, wasting disproportionate amounts of personal and worse, public funds, in pursuit of this pompous show. They will then use this exorbitant unnecessary expenditure to claim religious leadership and social excellence. There will be no sincerity in their intention, and there will be no reward for their endeavours. Rather, their actions will only draw the Final Day closer. Their concern will not be the welfare of the community nor the service provided by the Masājīd. Their service for the Masjīd will be restricted to bricks and mortar which will testify against them in the hereafter.

✽



عن أبي قتادة بن ربعي السلمي الأنصاري رضي الله عنه، أن رسول الله ﷺ قال:

« إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ ».

متفق عليه

Sayyidunā Abū Qatadah رضي الله عنه reports that Rasūl-Allāh ﷺ said,

*“When one of you enters the Masjīd, he should
perform two rak‘āts before sitting”*

[Agreed Upon]

EXPLANATION

It is a highly recommended sunnah to perform two rak'āts nafl ṣalāh upon entering the Masjid before sitting down. This has become an abandoned sunnah that needs to be revived. Ḥāfiẓ Ibn 'Abd al-Barr highlights the unanimous position of the scholars regarding the desirability of performing the two rak'āts so long as it is not a time wherein nafl ṣalāh is prohibited and mentions that according to the literalists this ṣalāh is obligatory. Although some literalists prefer the view that it is wājib (obligatory), according to the majority of scholars, it is an important emphasised Sunnah. These 2 rak'ats are offered as a sign of respect, reverence and greeting to the masjid. Abū Qatādah al-Sulamī رضي الله عنه narrates that Nabī ﷺ said,

“Give the Masājid their due.” He was asked,

“And what is their due?” He replied,

“Two Rak'āt before you sit down.” [Muṣannaf Ibn Abī Shaybah]



عَنْ أَبِي أُمَامَةَ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

«ثَلَاثَةٌ كُلُّهُمْ ضَامِنٌ عَلَى اللَّهِ، إِنْ عَاشَ رُزِقَ وَكُفِيَ، وَإِنْ مَاتَ
أَدْخَلَهُ اللَّهُ الْجَنَّةَ، مَنْ دَخَلَ بَيْتَهُ فَسَلَّمَ فَهُوَ ضَامِنٌ عَلَى اللَّهِ،
وَمَنْ خَرَجَ إِلَى الْمَسْجِدِ فَهُوَ ضَامِنٌ عَلَى اللَّهِ، وَمَنْ خَرَجَ
فِي سَبِيلِ اللَّهِ فَهُوَ ضَامِنٌ عَلَى اللَّهِ».

رواه ابن حبان

Sayyidunā Abū Umāmah رضي الله عنه reports that Nabī ﷺ said,

“Three individuals have a guarantee from Allāh; If they live, they will be provided sustenance and will have their needs fulfilled, and if they die, Allah will grant them entry into Paradise: one who enters his home and says ‘salām’ (al-Salāmu ‘alaykum) has a guarantee from Allāh; one who leaves for the Masjid has a guarantee from Allāh; and one who leaves in the way of Allāh has a guarantee from Allāh.”

[Ibn Ḥibbān]

EXPLANATION

Allāh promises to look after these people in both the dunya and the hereafter, fulfilling any needs they may have, particularly in the hereafter, when we will be desperately searching for divine mercy. This promise simply for leaving

towards the Masjid, without mention of which action they perform, such is the favour of Allāh.

✽

﴿41﴾

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ قَالَ:

«مَنْ أَتَى الْمَسْجِدَ لِشَيْءٍ فَهُوَ حَظُّهُ».

رواه أبو داود

Sayyidunā Abū Hurayrah رضي الله عنه reports that Rasūl-Allāh ﷺ said,

*“Whoever attends the Masjid for any reason,
will receive his portion (of reward).”*

[Abū Dāwūd]

EXPLANATION

Similar to the above narration, this ḥadīth also keeps the intention of visiting the Masjid vague, so as to include every attendee and every act of worship performed therein. A person’s reward will be proportionate to their intention, the greater the intention, the greater the reward.

✽

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ مَرَّ بِسُوقِ الْمَدِينَةِ، فَوَقَفَ عَلَيْهَا، فَقَالَ:

يَا أَهْلَ السُّوقِ، مَا أَعْجَزَكُمُ! قَالُوا: وَمَا ذَاكَ يَا أَبَا هُرَيْرَةَ؟! قَالَ: ذَاكَ مِيرَاثُ رَسُولِ اللَّهِ ﷺ يُقْسَمُ، وَأَنْتُمْ هَاهُنَا لَا تَذْهَبُونَ فَتَأْخُذُونَ نَصِيبَكُمْ مِنْهُ؟! قَالُوا: وَأَيْنَ هُوَ؟ قَالَ: فِي الْمَسْجِدِ. فَخَرَجُوا سِرَاعًا إِلَى الْمَسْجِدِ، وَوَقَفَ أَبُو هُرَيْرَةَ هُمْ حَتَّى رَجَعُوا، فَقَالَ هُمْ: مَا لَكُمْ؟ قَالُوا: يَا أَبَا هُرَيْرَةَ فَقَدْ أَتَيْنَا الْمَسْجِدَ فَدَخَلْنَا، فَلَمْ نَرِ فِيهِ شَيْئًا يُقْسَمُ. فَقَالَ هُمْ أَبُو هُرَيْرَةَ: أَمَا رَأَيْتُمْ فِي الْمَسْجِدِ أَحَدًا؟ قَالُوا: بَلَى، رَأَيْنَا قَوْمًا يُصَلُّونَ، وَقَوْمًا يَقْرَأُونَ الْقُرْآنَ، وَقَوْمًا يَتَذَكَّرُونَ الْحَلَالَ وَالْحَرَامَ، فَقَالَ هُمْ أَبُو هُرَيْرَةَ: وَيْحَكُمْ، فَذَاكَ مِيرَاثُ مُحَمَّدٍ ﷺ!

رواه الطبراني في «الأوسط»

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ relates that one day he passed by the marketplace of Madīnah, and stopped there, addressing the owners of the shops, saying,

“O’ people of the marketplace, what has rendered you incapable?!” They replied,

“What are you referring to, O’ Abū Hurayrah?” He said,

“There is the inheritance of Nabī ﷺ being distributed and you here? Will you not go there and take your share of the inheritance?” They said,

“Where is it (being distributed)?” He replied,

“In the Masjid.”

So, they (the people of the marketplace) raced out all together from the marketplace to the Masjid to receive their share and Abū Hurayrah remained there waiting for them until they returned.

Abū Hurayrah asked them what they found at the Masjid. They replied,

“O Abū Hurayrah, when we went to the Masjid, we did not find any inheritance or estate that was being distributed.”

Abū Hurayrah asked them what they saw in the Masjid. They recounted that they saw a group engaged in Ṣalāh and another busy in the recitation of the Qur’ān and another group studying what is lawful (Ḥalāl) and not lawful (Ḥarām). Then Abū Hurayrah said to them,

“Woe unto you, for that is the inheritance of Nabī Muḥammad ﷺ!”

[Ṭabarānī]

EXPLANATION

As the ḥadīth informs us, the inheritance of Nabī ﷺ is found in the Masājīd, in various different forms. Thus, we should not restrict the Masjid only to congregational ṣalāh but to all types of worship, individual or congregational, for this

variance of worship, especially teaching and learning, is the inheritance of the most beloved Nabī.

أَتَيْنَا وَفُودًا إِلَى الْمَسْجِدِ

We came in groups to the Masjid

صَغَارًا كِبَارًا لِكَيْ نَهْتَدِي

Young and old so guided we may be

✽

فَزِدْنَا إِلَهِي هُدًى وَتُقًى

So, increase us my Lord in guidance and piety

وَحُبًّا وَشَوْقًا إِلَى أَحْمَدِ

And in love and yearning for Aḥmad ﷺ

✽

أَتَيْنَا لِنَحْفَظَ آيَ الْكِتَابِ

We came to memorize the verses of the Qur'ān

فَفِيهِ الْهُدَايَةُ ... فِيهِ الصَّوَابُ

Therein is guidance and therein is uprightness

✽

أَتَيْنَا لِنَقْرَأَ هَدْيَ النَّبِيِّ

We came so we may read the way of The Prophet ﷺ

وَسِيرَتَهُ وَحَكَايَا الصَّحَابِ

His lifestyle and stories of his Companions ﷺ

✽

سَنَحْيَا جَمِيعًا بِظِلِّ الْقَلَمِ

Soon we shall all live through the shadow of the pen

سَنَرْقَى بِهِ لِأَعَالِي الْقِمَمِ

We will rise to the heights of the peaks

✽

نُعِيدُ لِأُمَّتِنَا مَجْدَهَا

We shall return to our ummah its honour

وَنَرْفَعُهَا فَوْقَ كُلِّ الْأُمَمِ

And we shall raise it above all nations

✽

أَتَيْنَا نَصْلِي لِرَبِّ الْوَرَى

We came to pray to The Lord of the creation

وَنَرَكُعُ، نَسْجُدُ فَوْقَ الثَّرَى

To bow and prostrate above the bare earth

✽

صُفُوفًا، صُفُوفًا وَرَاءَ الْإِمَامِ

In rows, rows behind the Imām,

جَمِيعًا نَكْبِرُ إِنْ كَبَّرَا

Collectively reciting the takbīr after the Imām

✽

نَمْتُ بِالْخَيْرِ

الأربعون حديثاً

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